

A dyspathe of bolwes
and presthode, bp the word
of God. Compyled by
Johan Bale.

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A dialoge or

Communycacyon to be

had at a table betwene two chyl dren,
gathered out of the holp scriptu-
res, by Johan Bale, for his. ij.
yonge sonnes Johan
and Paule.



To be sold in ffletestrete at the signe
of the Trowne, nexte unto the
whyte ffypres gate.

Printed at London,
for Richarde ffolker.

Anno. M. D.

KLJE.



C The. c. and. xxx. Psalm

of David, called De profundis.

If Romfapth of soule, and hartes
reioyce,
I call to the, Forde heare my
hoyce.

Thyue eares good Forde, enclpued
be,

Unto the poore, complapnt of me.

If thou shouldest waite, our wretched-
nelle,

Who can abyde, thy ryghtuousnesse.

Because I fynde, all healt h in the,
I doubt no feare, extremyte

In my Forde God, is all my trust,
To walke as hys worde hath discust.

The churche for her contynuaunce,
Trust in the lordes good gouernaunce.

ffor in the Forde great merce is,
And full redempcyon after thys.

He wpll redeme all Irael,
ffrom deupll and deathe, from synne
and hell.

Johan Bale. Anno

M.D. XLIII.

A Dialogue of Communi

caupon to be had at a table betwene .ii. chyldeien, gathered out of the hoip scriptures by Johan Bale for his two pong sonnes, Johan and Paule.

Paulus iunior filius.

YF so much as God hath cōstituted me a creature reasonable, Gene. ii.
and indued me wpyth an onder- psal. xii
standpge, I am naturallp desperate
to knowe, to what ende I am created.
Ioannes senior filius. Than impl it be ne-
cessarp for pow to haue sapth. ffor he y
shal haue a do with god or with godsp. Hebr. xi.
nelle, must spste of all beleue after the Joan. iii
sacred scriptures. *Paulus.* Than tel me
what faith is, by those same sacred scrip-
tures. *Ioannes.* After the sapnge of S. Hebr. xi.
Paule, it is a certen assuraunce of god. Gal. iij.
lpynges, whpy he we trust onto, and
a grounded euidence in the sprete of
heauēlp causes that neuer are seane to
the eye. *Paul.* What suppose pe molste
spst to dprect me in thys sapthe. *Ioan-*
nes. The eteruall Testament or Gos-
pell of Iesus Chyilt, for that is y power
of the Lorde into saluacpon to all them
A. y. that

that beleue. Paul. What shal I esteeme
 Apo. xiiij the traditions of men besides that gos-
 Roma. i. pel? Joannes. The leuen of Pharisees,
 Jho xviij chaffe, cockle, tares, stubble, stowle,
 Luce. xii twines draffe pdeuelse, pdolatry, whoz
 Mat. xiiij dome of the sprete, splthpnesse, false
 Sa. xiiij. worshippynge, the call of straungers,
 Jhon. iij the fearfull curse of God and abhomi-
 and. x. uacion standing in the holy place. Pau-
 ma. xxiiij lus. Whā was this gospel first taught
 Joannes. Sone after the worldes begin-
 ning, whā Adā had ones offended, least
 Gene. iii he shalde haue fallen into utter dispaire
 Gala. iii and so haue bene lost for ever. Paulus.
 And hath the Gospell contrnyued euer
 sens to the confort of manne? Joannes.
 Yea, trulpy hath it, & oft sens that time
 bene confirmed by more earnest promi-
 ses from age to age, tpill that meke
 Gen. xxi lambe come, whiche toke awaye the
 Psalm. cxxxi. spynnes of the worlde, thorough the she-
 dyng of his most innocent bloud. ffor
 Jhon. i. the scripture sayth, that hys mercye
 i. Petr. i. was plenteouse, from hyndrede to
 Luce. i. hyndred to them that feared the Lord.
 Ma. xxii Paulus. Hath all menne bene called to
 Luc. xiiij grace by that Gospell of saluacion?
 Joannes. Yea doubtlesse haue they, yet
 haue

haue they not althākefullp recepued it.
 So well was it taught of our spriste sa- Ge. iiii.
 ther Adam to Cain, as to Abel. So wel Gen. vi
 to the fleshelp chldren of menne as to
 the ghostly chldren of God. So well
 ded Noe preache it vnto Cham, as hu- Gen. ix.
 to Sem and Japheth. So well ded Abra Ge. xxi.
 ham shewe it to Ismael, as to Isaac. So Exo. ii.
 well Moses to Pharaon, as to the peo- ii. re. xii
 ple of Israel. Dauid to Amnon, and iii. Reg.
 Absolon, as to Salomō, & Nathan. He- xviij.
 lias to Achab & Iesabel, as to the moste
 fapthfull beleuers. No lesse ded Christ
 open therof to Judas, than to Peter Jo-
 han, & James. And so forth the Apostles Mat. x.
 with other true preachers to this pre- Act. viij
 sent dap, so that non is without excuse, Rom. i.
 Paulus. How cometh it then to passe,
 that so many are lost, and still yet doth Eiere. l.
 dayly perpshe through their lewde cō-
 uersacpon and lpcencpouse spung. Jo Rom. i.
 annes. No faute can be ascribed to the ii. Co. xi
 Gospel, but to their unthankful recei- ij. Tes. ij
 uing of frutes therof, so frely offered
 them, as I sayd afore. The disdapnesful
 spurninge a spde or throwinge at their
 taples of that necessary health in Christ
 is cause of their decape, and not the set

ordinaunce of God, whych willeth all
 menne to be saued. Paulus. It Adam
 i. Tim. ii thus receyved thys gospel, & so taught
 Gene. iii it vnto his posterite, it hath continued
 much longer then I supposed. Ioan-
 nes. The gospell is as y^e Lord is, ever-
 lasting. ffor as wptnesleth the Apostle
 1pa. xiii John .i. sapnt John. In the beginninge was the
 pl. cxviii word, & the word was wth God, & God
 was that word. Paulus. The was not
 Mathew the spilt wyter therof wth
 the other Euangelistes, as the poppe
 churche hath taught vs. Ioannes. No,
 Heb. viii God wrote it spilt in the naturall hart
 Luc. xxi. of man, & so yt remained here. Ap^ll t^oll
 Moyses and the prophetes ded leaue
 it in outward wptyng to the peoples
 i. Cori. x. farder erudicpon. ffor as S. Paule do-
 1ro. xvi eth wptnesse, all they ded cate fro the
 Mat. xvi first beginninge of one spiritual meate
 & dranke of one spiritual drinke, y^e har-
 de roche folowinge the which was Je-
 sus christ. And this is a clere tokē that
 one gospel hath reigned in y^e people of
 god sence y^e worldes beginninge. Paul-
 us. Ponge infantes departinge hence
 Act. vii. in their chyldehode, shoulde seme to be
 Hiere. ix. no partpnars therof. Ioannes. How so
 I pray

I pray pou. What is pour reaso. Pau. Sapi. xii
 lus. ffor they neuer haue it taught the.
 And p^r they had, yet shuld it lytle pro-
 fpyght the hauning so smal vnderstāding
 Ioan. God neuer distributeth his gyl-
 tes to y^e measure of age & discressiō, for
 then had Annas bene more sapthfull Jacobi. i
 then Peter, and Caiphaz more godlye Jo. xiiii
 then Johan. ffor they were both elder mat. xii
 and wylser. As sapth is an vnkowne
 gylt of God, so is it of hpm secretelye
 ministred. We knowe not frō whēce it Ephesi. i
 cometh whē meune are borne of the spi- Galat. v
 rit. Johan Baptyst knewe Christ in his Jo. i
 mothers wōbe, & yet had he neither age Luc. i
 nor vnderstanding that was sene. God
 is their secrete instructour & preacher,
 which taught it first withoute voyce & Psalm
 wrote it without penne in the hpyden cxiij
 hart of man. As the spirite of prophesy Sap. x
 ded happen vnto menne by the fre gift Roma. v
 of god without age, so doth sapth to y^e
 infantes. As he gaue that benefpyght of ii. Pet. i.
 his grace to the babe Hieremie, so doth
 he secretelye minstre vnto the that ne-
 cessarpe health of saluacion. He alone Hier. i.
 made y^e child Daniel rightlye to iudge
 y^e vngodlye. The Apostles spoke not of
 A. liij. them

Da. xiiij. them selues, but out of the abundaunce
 Mat. x. of hys eternal spirit also. The aged are
 Marci. left to the outward gospel, the chyl-
 xvi. dren are reserved to Gods secrete wor-
 hyng. And therefore Christe said vnto
 hys Apostles suffre the childe to come
 Lu. xviij. vnto me, for to he belongeth the king-
 Mar. x. dome of heauē. Thep2 angels are euer
 Mat. i. more beholdinge the face of my father
 which is in heauē. Suche secrete doub-
 Ecc. iij. tes ought not to be moued. ffor nothing
 pro. xib. persepue that vnto vs, whpch is aboue
 our compasse. Paulus. ffor the nature,
 Za. viij. tyme, and passage of this gospel, I am
 Esai. v. wel satisfied. But now tel me what shal
 here after become of them whpch hath
 Wse. ij. not of all this longe season in the true
 feare of god, regarded the swete promi-
 Rom. i. ses therof? Joannes. As they haue in
 n. thes. ii. their vnfaithfulnesse here, bene left to
 Sa. xviij. them selues to worke al vngodlynesse,
 Matth. and so departed hence with a desperate
 xxb. conscience. So shall they at the latter
 daye be condemned to eternall fyre
 wpth the deuill and hys angels. Pau-
 lus. Oure mercifull redemer defende
 vs from that maledicpon. But what
 shall moste speedlye bryng me to that
 gospel

Gospel of health? Joannes. The meke
 knowlege of thy selfe; that thou art of
 nature the spynnefull sonne of Adam, **Act. xv.**
 iustlye condemned in his transgressio **Luc. iij.**
 besydes thyne owne wycked doynges, **Eph. ij.**
 and so lost for ever were not that reco-
 uer whiche thou hast in **Christe Jesu.** **Jaco. v.**
Paulus. Shewe me by what meanes **i. Co. xv**
 I maye come to that knowlege. **Joan-**
nes. Seke fyrste hnto the lawe, whych **Jo. iij.**
 the Lorde taught by **Moses,** and that **Rom. iij**
 shall declare the a spynner. **Paulus.**
 Will the lawe do nothinge els but ma-
 nifest my spynne? **Joannes.** Yes, it wyl **Gala. iij.**
 shewe the also thy condemnacion.
Paulus. If these be the only frutes of
 the lawe, I will not ones beholde it,
 least I by the searche, therof do fall in-
 to dyspayre. **Joannes.** Then shalt thou
 not do wylfelle. For yf thou know not **Rom. v.**
 thy sore, thou shalt not be occaspo- **ij. cor. vij**
 ned to seke the remedye. When thou **Gala. iij**
 hast therfore in y law as in a clere myr- **Rom. iij**
 rour beholde thy manysolde mytheues **Gala. iij**
 & cōsidered the depe daungers of the,
 thou shalt of necessite be moued to seke **Act iij.**
 vnto **Christe** as vnto an onlpe relese, **i. Co. i.**
 health, cōfort, peace, attoneiment, grace,

A. b. rygh.

righteousnesse, wpsedome & redēpcion.
 Esa. liij Paulus. Why, is there non other sal-
 uacion, but that which is in Christ? Jo-
 Joan. i annes. No surely I pnde, he alone is y
 ii. Pet. ii lambe, which taketh awaye the synnes
 Ap. xviij of the worlde. Paulus. What shall we
 the call our spiritual sacrificars, which
 sape they delpuet vs from synne wpth
 their masses, absolucions, blessinges,
 buncions, & holp water. Joannes. Not
 Matth. sauers but decepuers, lyke as Christ of
 xxiij. the hath prophced. Manye seducers
 Luc. xviij (sapeth he) shal come in my name and
 Coloss. ii sape: Here is Christe, and there is thy
 maker. But beware they decepuer you
 not. Paulus. Where shall I then seke
 to open vnto hym my grete, and so to
 haue remedy for my soules disease? Jo-
 i. Jo. iiii. annes. Not out of thy selfe, to thy sou-
 i. Cor. vi les behoue. For thy fapthful hart is the
 Luc. xviij temple of God, or that holp habitacio
 Joā. xiiij that Christ hath promised to dwell in.
 The falsse worshippers seke him in out-
 Apo. xiiij wardethinges, & neuer finde him. But
 Joan. iiii seke thou him in spirite and herite, and
 thou shalt haue hym present. Paulus.
 Then is he not vnder the deliuerance
 of menne, nor yet bounde to their dispē-
 sacpon?

facpon: Iohnnes. No trulpe is he not, ij. tim. ij.
nomore than are the other gptes of Elai. xi.
God, as wpsdome, vnderstandinge,
connsell, strength, science, ppte & the
iust feare of God. For as testifpeth
sapnt James. Euerpe perspght gptt is
from aboue, & comineth downe vnto
vs frō the father of lpght immediatpe.

Jaco. i.

Joan. ij

Pro. ij.

Paulus. Bp this pour hyle protestaciō
it should seme than vnto me, that I am
ordapned of God to this ende. First to
acknowledge my selfe a wycked spinner,
than to arple from it througħ true re-
pentaunce, and so to leade a newe lyfe
after the gospell, tpll suche tyme as my
eternall father shall wpsane to call me
from this corruptible manspon, thys
foren lande, this vale of myserpe, this
castell of spūne, and thys habptacle
of deathe, into the eternall heretage
of hys sonne Iesus Chyste. To

psal. l.

Rom. vi

ephe. iij

Job. x.

Ro. iij.

Ro. viij.

whom with the holpe ghoſt
be euerlastpuge praple,
honour and glorie
worlde wpyth-
out ende.

Amen.

A confession of the syn-

ner after the sacred scrppturs, col-
lected bp Johan Bale, at the
request of a fapthfull
frynde of hys

Aphe. ij



Acknowledge vnto mye
eternal & euerlastpng god,
that of myne owne nature
I am non other but a car-
nall thyng and the myse-

Isai. xi.

erable chylde of Adam, iustlye expled
wpyth hym in hys transgression. I fele
also that of my selfe I haue nether
power, vnderstandinge, wysdome,
knowle dg, strength, grace, vertu, nor
godlynesse, and that I can not do so
muche as ones thynke a good thought.
Here haue I wandered in the regyon
of dysmynphitude, all contrarpe to hys

ij. cor. iij

prescrppt rewoles and admonishmētes.
I haue folowed the fylthye concupis-
cence of an hart all earthlye mynded,
the wantō despres of eyes replete wpyth
all vanities, & the dayne glorie of thys
worlde comprehendynge al inordinate
lycces to the vtter dampnacion of my

i. Joā. ij.

Luc. xxij

lowle. Sathan hath suggested vnto me
the

the loue of thynges corruptible, the des-
 pyre of fleshye pleasures, the appetyte
 of voluptuose feedings, the delyght i. Pet. ii
 of lasciuouse fables, the couetynge of
 ydell slouthfulnesse, the affections of
 riches, honour, bewtye, wantonnesse,
 and other execrable fantasmes wpyth-
 out nombre. And vnto all these haue I
 consented, nor regardynge the godlye
 warninges of scripture to the contrary.
 So that I am now become through
 myne owne wyckednesse, a captiue
 prisoner vnder the lawe, the worlde, Ro. vii.
 the fleshe, death, synne, helle, and the Jaco. i.
 deuyl, all cruell, & feare aduersaries
 vnto me. Whan I haue respect vnto
 mine owne nature, I fynde it al synne-
 full in Adam, feble, weake, & wretched.
 Whan I loke towarde Moyses, I Eccle. i.
 fynde all to heuie for me. He burdeneth
 me with greuous pokes, he feareth my
 conscience wpyth threttenynges, and Deut.
 bitterly dampneth me with curses for xxvii.
 disobedience. I heare the lawe & reade
 the commaundementes, but whan I
 conferre them wpyth my fleshe, & assaye Hier. iiii
 to do them in effect, I fynde it farre
 vnable to fulfyll them. Wherupon I
 despayre

Psalm.

xxvii.

Isai.

xviii.

Joan. i.

Ro. viij.

Luca. i.

Eccle.

Psalm.

Isa. xlii.

disparre in my self as one readye to fall
into the molste depe bottome of helle.
Than conspdyre I ageyne by the lpght
of the Lordes cal'pnye, and by the ope
ninge of hys grace, hys comfortable
proumples in the prophetes, & the glad
tydynges of saluacyō in the Gospell.
These doth rayse me by agayne, they
confort me gratly. They wytnesse vnto
me of Christ. They leade me vnto him,
through hys assentaynyng me that he is
whollye myne owne, of I trulye repēt
from the hart. Thus after the heauēlye
father hath shewed vnto me the iuste
cause of hys indignacon, and vnterly
deiected me for synne, he calleth vnto
mynde hys eternall merce. He remem
bereth I am but fleshe. He conspdereth
that I am but dult. No louyng ffather
can be more mercifull to the trypste of
hys owne bodye, nor yet naturall mo
ther more prtefull to her chylde, than
he is vnto me hys wretched creature.
Though I haue most rehytously abu
sed the gyftes of nature, fortune, and
grace, yet calleth he me agayne to repē
taunce. And so causeth me to remembre
that I haue synned agaynst heauen,
that

that I haue in hys spght done splyth- Luc. x.
 nesse, and that I am not worthye from psal. l.
 henceforth to beare name of his sonne.
 Whan he beholdeth my wretched na-
 kydnesse without good workes or de-
 serupnges, he bypnyeth forth the beste
 garment, whych is the ryghtuousnesse
 of Christe. He putteth it vpon me, and
 so hydeth my sinne. He setteth a rpyngge
 on my spynge, so espowsynge me to
 immortalte, in case I perseuer in fapth
 to the ende. He putteth shoues vpon Mat. x.
 my fete, so sequesteringe my carnall af- ephe. vi
 feccios & so preparyng my pathwayes
 into the gospel of peace. Christ refor-
 teth vnto me of loue. He describeth
 hym selfe before me in the gospel. He Luc. xix
 telleth me, hys office is onlpe to saue. Mat. xi
 He calleth me vnto hym to refreish me.
 He recepueth me to ease me of my bur-
 dene. He conforteth me wth promyses
 of euerlastynge lyfe. He kuytteth me Joā. viij
 vnto hys owne multycall bodpe, ma- i. cor. vi.
 kpyng me a mēbre therof. He declareth
 vnto me all other offces of conforte
 heauenlye. As that he is my onlpe wof-
 dome, helth, ryghteousnes, & redēpcio.
 And that yf I beleue in him, I shal not
i. Cor. i.
come

Ephē.ij.

Ro. viij.

come into iudgemēt, but passe throughe
from death vnto the lpe euerlastyng.
Thus beynge a fleshye thyng of na-
ture, and throwne downe by the lawe,
I am rased by ageyne by the gospel,
and so saued, no synne past beynge im-
puted vnto me from henceforth for
Jesus Chyestes sake. To whom
be glorie wpth the father
and the holpe Ghoſt
worlde wpthout
ende. Amen.

Psalm. viij.

Out of the mouth of babes and
sucklynges haste thou made per-
fygth thy praples.

¶ J N J S.

The labo

rouse Journey & serche
of Johan Leplande, for Englandes
Antiquitees, geuen of hym as a newe
peares gpfte to kepuge Henry the
viij. in the. xxxviij. yeare of
his Reygne, with decla-
racions enlarged:
by Johan Bale.

¶. Macha. ij.

The that begynneth to
wryte a storie, for the spaste, muste
wpyth hys vnderstandpge gather
the matter togpyther, set hys wordes
in ordre, and dylpgently seke out on
euery parte.

To be sold in fletestrete at the signe
of the Trowne next vnto the whyte
ffrpears gate.

